

Al Farouq

The Criterion



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Preparing for the Month of the Rooh

Just as increasing a'maal or good deeds is one way of preparing for Ramadaan, so too, is the reformation of ones heart and soul. Alas, few are those who actually realise the importance of this form of spiritual preparation.

EID OF THE ROOH

Ramadaan is a period highly charged with roohaniyat or spirituality; each moment of this blessed month is saturated with Divine Blessings and Munificence; there is an intensified flow of roohani nourishment. It is like Eid for the Rooh, like a table setting decorated with the most delicious and delectable spiritual delicacies.

However, in order to benefit from this roohani food one has to be spiritually prepared. The example of this is like one who is invited to a sumptuous and exotic feast, but is unable to enjoy the food due to ill-health. Physical unwellness deprived this individual of luxurious and wholesome meals. In like manner, a Muslim's spiritual illness deprives him or her of the special Blessings of Ramadaan. The spiritual viruses and bugs that accumulated in our system over the past year have blocked our way to accessing the wealth of Divine Spirituality during this great month. Let us, therefore, look at ways of eradicating some of these spiritual bugs in order to become eligible for all

the greatness promised by Allah Ta'ala in the month of Ramadaan. Actually, at this juncture we are faced with a dilemma. On the one hand, Ramadaan is supposed to cleanse us spiritually, while on the other, it is the same spiritual dirt that prevents us from being spiritually cleansed. No wonder many of our Muslim brothers and sisters go through Ramadaan and emerge the same as they were when they entered it. The underlying reason for our failure to capitalize on the sacred moments of Ramadaan is the number of spiritual maladies affecting our hearts.

THE POWERHOUSE

Before proceeding to analyse and treat our spiritual afflictions, it must be well understood that all spiritual good or bad lay in the heart of a Believer. The heart is like the powerhouse that supplies power and current to the rest of the spiritual body (i.e. The Rooh). When that powerhouse is impaired, damaged, or not fully-functional, the rooh and the spiritual side of man also suffer the same ill-effects. The Rooh then becomes lethargic towards good deeds, and the rest of the body cannot perform spiritual functions. When the cogs inside that powerhouse have become rusted and start to malfunction, there won't be sufficient power to maintain proper and good spiritual equilibrium in a Muslim.

The spiritual propensities of the heart are just like the physical ones. When the arteries are blocked or damaged, less blood and oxygen are circulated in the body causing man to succumb to weakness, short-breath, and finally cardiac arrest. A physically weak heart, if not treated timeously, will result in heart failure. In exactly the same way, a spiritually weak heart, if not treated in time, will result in massive roohaani failure. Unfortunately, the effects of such spiritual collapse are not confined to this world, but have eternal effect on man's destiny in the hereafter. Unlike the physical heart failure that, at the worst, results in instant death, the ruin of the spiritual heart impacts upon one's well-being in the hereafter, and the individual has to answer for such reckless spiritual living.

In Surah Shua'ara, Allah Ta'ala states: *"On That Day, no wealth or children shall be of any avail; ex-*

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Questions & Answers

Q & A

Q: I made Asr late and finished 1-2 minutes after azaan went for Maghrib. Is my Asr valid?

A: Yes, the Asr salaah is valid and there is no need to make qadhaa of it.

Q: Are Zul Qarnain and Khidhr alaihimus salaam one and the same?

A: Zhul-Qarnayn and Khidhr (alayhimus salaam) are two different people. The first was a pious Muslim King whom Allah Ta'ala granted power to travel throughout the world. The second, Khidhr was also a pious person whom Allah Ta'ala had granted long life. Regarding Hazrat Khidhr there are different views among the Ulema. Some believe he is still alive, while others say he has died long ago. Another view is that Khidhr is another name of Hazrat Ilyas (alayhis salaam). Allah Ta'ala knows Best.

Q: With the exception of birthday cards, is it permissible to sell cards of get well, congratulations, sympathy, good luck, etc?

A: As long as these cards do not contain any inscriptions or wordings that are contrary to Islamic belief, it will be permissible to sell these cards. Birthday cards are not allowed.

Q: Can a step brother marry his step sister?

A: There are two different cases here. Sometimes children of the same father but different mothers or of one mother but different fathers are called step brothers and sisters. Actually, such children are not step brothers and sisters but half brothers and sisters. In Shariah they are considered brothers and sisters, so marriage between them is not permissible. They will also inherit from each other. The other case is as follows: A man who was previ-

ously married, gets married to woman who was also previously married. Both of them have sons and daughters from their previous marriages. These sons and daughters are step brothers and sisters and marriage among them is lawful. There is no relationship between these step children.

Q: Should females read namaaz completely silently, or should one be able to hear oneself?

A: The qiraat in salaah for both male and female should be in such a tone that one can at least hear oneself. In other words there must be lip movement. Without this, the salah will not be valid. It is not proper to recite in the mind without any lip movement.

Q: How does one make umrah for a deceased relative? After completing one's umrah, should one go on to make another for oneself, or can one make for someone else (the deceased for example)?

A: The same Umrah which was made for oneself can be intended for a marhoom too. Simply intend that the thawaab of this Umrah should go to that particular dead person. There is no need to make a separate Umrah or to repeat the Umrah.

Q: If one is not in purdah and one is going for umrah is it advisable to wear purdah and in which places?

A: It is advisable, nay, necessary to wear purdah in all places along the journey, except when you are in the state of ihraam, for then the face cannot be covered.

Q: Kindly throw some light on the sunnah way of greeting people before leaving for Haj and after performing Haj in a town where one lives.

A: There is no specific procedure of greeting people in general. It is not sunnah to go to people's houses to greet them although there is nothing wrong in doing so and one will get reward. But it must not be regarded as sunnah for then it becomes bid'ah. However, one should go to close relatives to greet them and seek their duas, as well as ustaads and pious people. If the prospective Haaji owes someone money, then he has to go to that person to take his blessings and consent. Other than this there is nothing more to greeting people when leaving for Hajj.

Q: When I become clean from haidh, I take a ghusl, but after a few hours, maybe by the next salaah, I notice some spotting. Should I take another ghusl? At times I take up to three ghusls until I become clean, because the spotting happens after hours have gone by. What is the ruling regarding spotting? My haidh will stop completely, I will be clean from maybe the night right through to morning, and then take ghusl, but this still happens.

A: Any spotting that is seen after haidh has ended must be regarded as part of that haidh. In other words, the spotting means your haidh did not yet end. It may be difficult because you won't know when your haidh will end and that's why you will have to make ghusl several times. If this spotting carries on after 10 days then consider it as istihaadha. Then your haidh will actually be the period of the previous month, whatever number of days that was, and the rest of the days will be istihaadha. And if you don't remember the previous month's cycle then your haidh will be full 10 days. So if there is spotting after 10 days, have a bath and thereafter just make wudhu for every salah till the spotting stops.

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Questions & Answers

Q & A

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Q: If I am going for umrah and happen to tramp on my jilbaab (cloak) with shoes, and maybe in ihraam or walking to the Haram, is it ok to make salaah in those clothes?

A: Yes, you can make namaaz in such clothes for they have not become napaak.

Q: Somebody told me that the pyramids in Egypt were created by shaitaan and that it's very bad for women to go there, and that their hair be covered when they do go there. Is there any truth in this?

A: I read in a book on the history of Egypt written by an Alim of the past, that according to some historians, the pyramids were built centuries before the floods that swamped the world in the time of Nabi Nooh alayhis-salaam. Others believe it was built by the Kings of Egypt and served as tombs for the Kings and Queens. Nowhere is it stated that Shaytaans built these pyramid. In any case, there is nothing wrong going to visit these places, even if Shaytaans did build them. Some portions of Musjidul Aqsaa were built by the jinn under the command of Nabi Sulayman alayhis salaam, and jinn are also of the species of Shaytaan. Places where the punishment of Allah descended should not be visited except if one goes there with fear and to ponder over the Power of Allah. As far as covering hair is concerned, well, wherever a woman goes her hair should be covered.

Q: Is it permissible for women to remove unwanted facial hairs and to clean eye brows through plucking or threading?

A: A woman is allowed to remove facial hair such as

beard, moustache, etc. But the hadith distinctly prohibits plucking or trimming eyebrows, unless these are extraordinarily bushy in which case she may trim them slightly.

Q: Is it sunnah, mustahab, or wajib for a person to make a khatam of the Quraan in Taraweeh?

A: It is sunnah to make a khatam of Quraan in taraweeh, because this was the standard practice of all the Sahaaba and tabi'een. What the Sahaaba did is also termed sunnah, and it is just as good as an act done by Rasoolullah (sallallahu alayhi wasallam) himself, since the Sahaaba were mandated by The Rasool (sallallahu alayhi wasallam) to guide and teach people.

Q: Is it permissible to make masah on nylon socks?

A: Masah on nylon socks is not permissible. The socks which the Sahaaba made masah on were so strong that they used to walk around in those socks without wearing shoes and it never tore until after some time. Obviously nylon socks don't fall into this category.

Q: Someone asked a question, does it come in the hadith that the beard has to be one fist in length?

A: The hadith emphasises that the beard must be lengthened, but no fixed length is given. From this it is clear that a short beard is not acceptable. Lengthening means to make something long. There are several Arabic words that Rasoolullah (sallallahu alayhi wasallam) used to describe the lengthening of the beard, viz. *I'faa*, *taufeer*, etc. all menaing to lengten, or to allow it to grow. So a Muslim should have a long beard. However, Abdullah

bin Umar (radhiyallahu anhu) used to trim the beard till one first length, so if anyone does so it will be permissible.

Q: What's the ruling on beef gelatine?

A: Beef gelatine or bovine gelatine is not halaal because it is manufactured from animals that were not slaughtered by Muslims. If it can be ascertained with certainty that the animals from whose skin this gelatine was manufactured were slaughtered by Muslims or Ahlul-Kitab then it will be permissible to consume.

Q: When one performs ghusl in a shower, does the wudhu get accepted if one is not covering the satr? We heard that wudhu can only be performed while one is clothed (i.e. satr is covered).

A: Indeed you have raised an important question. This is actually a misunderstanding among people. Wudhu made while naked is certainly valid. Being clothed is not a condition for wudhu. The only loss is the extra reward for the duas of wudhu which one will not be able to read whilst naked and that one will not be able to face qiblah. In any case the question of making wudhu naked only arises when one is bathing, and you cannot face Qibla

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Three Talaqs

Fiqh

Once again the fitnah of non-conformism to Islamic norms has reared its ugly head. Now modern day researchers and self-styled “mujtahids” are advocating the notion that three talaq uttered in one sentence is only one and not three. For this they quote hadith out of context, and latch onto weak and discarded views among former Ulema.

1) In 1393 AH (1973) a seminar headed by the Grand Mufti of Saudi Arabia, Sheikh Abdullah bin Baaz was held in Jeddah to discuss the issue of three talaq. Senior Ulema from various parts of the Muslim world were invited to attend and address this conference. It was unanimously ruled after thorough debate and discussion, that **three talaq issued in one sentence constitute three talaq and not one**. The consensus ruling of these high-ranking Ulema was enforced throughout the Kingdom, and Muslim countries elsewhere were advised to follow suit.

2) According to the Hanafi and Maliki Mazh-habs, and one view of the Hambali Mazh-hab, it is wrong and sinful for the husband to issue three talaq at once, in one sentence. However, such a talaq is **effective** and the woman becomes haraam upon the husband. Now without the process of *halaala* the two cannot come back together again. This is also referred to as Makrooh talaq. In another view of the Hambali Mazh-hab, and according to the mazh-hab of Imam Shafi’ee, three talaq at once is not haraam, but ill-advised. According to these Imams too, the three talaq are valid and effective, and the wife becomes haraam upon the husband. (*Ahsanul-Fataawa*)

3) During the time of Hazrat Umar *radhiyallahu anhu* Ijmaa

(consensus of Sahaaba) was enacted declaring that three talaq are three and that subsequent marriage between the husband and wife was not permissible. This means that all the Sahaaba unanimously ruled or supported a ruling that three talaq in one sentence were valid and effective. (*Fathul-Qadeer*)

4) There is a principle of fiqh to the effect that in the presence of a unanimous and preferred view, it is not permissible for the Mufti or Qaadhi to pass a verdict in favour of an opposing viewpoint, which will be the weaker or rejected view. (Usool of Iftaa) On this principle there exists unanimity among all four Fiqah Schools of Thought. So no one has the right to issue a ruling contrary to the view of the majority of Sahaaba and Fuqahaa. (Raddul-Muhtaar)

The author of the famous Fiqah work ‘*Raddul-Muhtaar*’ quotes Fathul Qadeer that since this is law based on consensus of opinion and not arrived at by analogical reasoning, therefore it is not permissible for a Qaadhi to consider three talaq as one in his judgment. Such a ruling is null and void and will not be upheld in a Shar’ee court. There exists categoric proof on this issue, thus leaving no scope for reasoning. (*Raddul-Muhtaar*) Even if we assume that a judicial body acts in the capacity of a Qaadhi, it will not be empowered to abandon the law of Ijmaa and issue contrary verdicts. Surely a body of this nature will be constrained to remain within the ambit of Ijmaa and the usool of fatwa.

The view that has been espoused by the majority of the Ulema, past and present, which is the view we as followers are bound to act on, is that **three talaq issued by the husband in one sentence and on one occasion, are valid and effective**

and cannot be regarded as one talaq. Such a nikah is irrevocable and beyond reconciliation, except through the halaala process. In such a case it is compulsory for the husband and wife to remain aloof for the duration of the iddat period. After expiry of iddat the wife will go her way and may marry another man.

Can any modern-day scholar, no matter how learned, claim that his research and fatwa supercedes or surpasses the rulings of the intellectuals giants of Islam, such as the Sahaaba, the great Imams, and Ulema after them? In fact, true scholars understand this only too well, and will not venture to oppose the truth when they see it. It is only ignoramuses of the highest order who will dare voice their opinion in opposition to the scholars of Deen. About such people Allah says: “*The true servants of Rahman are those who, when addressed by Jaahils, they say “Salaam”.*”

It does not behove learned people to engage jaahils in futile discussion. ۞

Poverty

IS IT POVERTY THAT
YOU FEAR? I SWEAR
BY THE BEING IN
WHOSE HANDS LIES
MY LIFE! THE
WORLD WILL BE
POURED ONTO
YOU IN SUCH TOR-
RENTS THAT NOTH-
ING SHALL COR-
RUPT YOUR HEARTS
BUT THIS VERY
WORLD. BY ALLAH,

Major World Events before Qiyamah

Qiyamah

Extracts from Al Izha'atu Fi Ashraatis Saa'ah

1. There will be a conflict upon the death of a leader.
2. The ruler of the east will travel to the West and slay its ruler. He will then send an army towards Madinah which will be destroyed by an earthquake.
3. There will be earthquakes and conflicts just prior to the coming of Mahdi.
4. Zhulm (oppression, injustice) will be rife on earth.
5. Three people, each of whom is the son of a ruler, will fight over a *treasure* somewhere in the Middle East. None of them will get it. Then black flags will come from the East, i.e., Khurasaan. All Muslims are exhorted to *go and join* this army, which will be holding up black banners. Among this army will be Imam Mahdi. These leaders will ask for their right to leadership, but will be refused. They will wage war and defeat their enemies, who will now agree to grant them leadership. They in turn will pass it on to Mahdi.
6. This army from the East will pave the way for the appearance of Imam Mahdi.
7. A man called Sufyaani will emerge from Damascus or its outskirts. Most of his following will be from the Kalb tribe (of Arabia). He will kill women and children and cause much bloodshed. The Qais tribe will oppose him, but will be defeated.
8. Imam Mahdi will emerge and Sufyaani will despatch an army to fight him. The army will be defeated.
9. Sufyaani himself will then lead an army against Imam Mahdi. When they reach *Baidaa*, (between Makka and Madinah), an earthquake will strike and destroy them all. However, there will be one survivor, who will live to tell the tale.
10. No side or area of the world will be free of these conflicts (*fitnah*). It will be rampant. Each time people say the great fitnah is over, it resumes with greater magnitude. Until no house will remain unaffected by this fitnah, and every Muslim will be complaining of the effects.
11. People will sink into these conflicts like the gold in a mine. Most of *Shaam* will comprise evil people, but there will be abdaal and pious people among them.
12. A severe rain-storm will flood *Shaam* and destroy most of its people.
13. At this time a man of the Ahle-Bait will appear with three flags. A conservative estimate will put this army at about 12,000, while an inflated estimate will say 15,000. Their code or password will be *Ummat, Ummat*. This man will face seven flags (different armies), under each flag is a man (leader) seeking power. He will defeat each of them. Upon this Allah will restore to the Muslims their unity and prosperity, and will bring the distant ones and the near ones all together.
14. Imam Mahdi will emerge at a time when a Muslim is killed just for saying "Allah, Allah". Almighty Allah will bring together for him a previously scattered and fragmented nation. Allah will create unity among them. The bond among them will be so strong that they will not incline to others for help, nor will they rejoice upon receiving outside support. They will be the same number as the Ahle-Badr.
15. After monarchical rule there will be tyrannical rule. Then Mahdi will appear.
16. The Romans (i.e. Christians) will align themselves against Imam Mahdi. A battle will ensue at a place called *Imaaq* or *Umaaqq*. (A place in Turkey) A third of the Muslim force will be destroyed on the first day. On the second day another third of the army will be defeated. On the third day, an all out assault will be launched and the Christians will be driven back until Istanbul is captured by the Muslims.
17. There will be fighting during the month of Zhul-Qa'dah and even in Mina during the Hajj season.
18. The world will become corrupt and chaotic, roads will be closed or blocked (or will be inaccessible), some people will attack and plunder others, then Imam Mahdi will emerge to conquer the forts of evil.

Questions & Answers

(Continued from page 3)

when bathing, nor can you read any duas during that state. If ghusl is valid in that state, why won't wudhu be valid when ghusl is a bigger form of taharat than wudhu? So please inform others that there is no rule that states wudhu cannot be made in the state of nakedness. Another proof for this is that wudhu is one of the sunnats of ghusl, and it is made after the istinjaah in ghusl. At that

point, does one have clothes on or is one naked? The Shariah did not say that when making wudhu during ghusl one must get dressed, then undress and continue the ghusl. Rasoolullah (sallallahu alayhi wasallam) taught us ghusl and he made ghusl in a prescribed manner. But he never instructed his wives or his sahaaba to get clothed when making the wudhu in ghusl. ۞

Advices of the Qur'aan

O Believers: Let not a group among you mock at another for perhaps that group may be better than the first; and let not women among you mock at other women for they may be better than the first. (*Surah Hujuraat*)

And do not forget acts of benevolence among yourselves. (*Al-Baqarah*)

And Allah is with you wherever you may be. (*Al-Hadeed*) ۞

Freedom Night

Fiqh

The following Ahadeeth emphasize the virtue of the fifteenth night of Sha'baan. In the hadith Rasoolullah (sallallahu alaihi wasallam) referred to this night as 'the middle of Sha'baan'. The numerous statements and events narrated by the Sahaaba (radhiyallahu anhum) regarding its superiority leave no room to doubt the sanctity and virtue of this night, which the Ulema have termed *Laylatul-Bara'at* (the Night of Freedom), for on this night those who earned the forgiveness of Allah are entitled to freedom from Hell.

1. Hazrat Abdullah bin Umar (radhiyallahu anhu) reports that there are five nights in a year when duas are not rejected: The night of Juma (Thursday night), the first night of Rajab, the fifteenth night of Sha'baan, and the nights of the two Eids.

2. Hazrat Ayesha (radiyallahu anha) states: "One night I discovered that Rasoolullah (sallallahu alaihi wasallam) was missing from his bed. I went out looking for him and found him in Baqee (the cemetery of Madinah), with his head raised to the heavens (while making dua). The messenger of Allah then said to me: "Verily Allah descends to the first heaven on the middle night of Sha'baan (15th) and forgives more people than the amount of hair on the flocks of the kalb tribe.(Baihaqi) The following people are excluded from this widespread maghfirat of Allah: 1) **The Kaafir and Mushrik (one who associates partners with Allah).** 2) **One who is disobedient to parents.** 3) **Two Muslims who bear enmity towards each other.** Allah waits for them to make up and seek each other's pardon before enveloping them with his Mercy and forgiveness. 4) **The robber.** (Narrated by

Imam Baihaqi)

3. Hazrat Uthman bin Abul-Aas (radhiyallahu anhu) narrates from the messenger of Allah : When it is the 15th night of Sha'baan then an announcer proclaims: 'IS THERE ANYONE SEEKING RIZQ (SUSTENANCE) SO THAT I MAY GRANT RIZQ? IS THERE ANYONE SEEKING FORGIVENESS SO THAT I MAY FORGIVE HIM? IS THERE ANYONE IN NEED SO THAT I MAY FULFILL THAT NEED? Consequently, anyone who asks from Allah that night will be granted his/her request, **except the prostitute and the Mushrik.**

4. Another hadith narrated by our mother Hazrat Ayesha (radiyallahu anha) states that on this night Rasoolullah (sallallahu alaihi wasallam) said to her: "Jibreel came to me and said: 'This is the 15th night of Sha'baan. Allah has taken upon Himself to free from Jahannum as many people as the hair on the sheep of Kalb. On this night Allah does not look (with special Mercy) at the following people: **The Mushrik; One who breaks family ties; One who wears his garments below the ankles; One who is disobedient to parents; A habitual consumer of wine;** "Thereafter Rasoolullah (sallallahu alaihi wasallam) sought my permission to offer Ibadat on this night, which I naturally granted. He then offered salaah and made such a long sujud that I feared his soul had been seized. But when I drew near, I could hear him reciting the following dua in his sujud:

Translation: *O Allah! I seek Your protection from Your punishment, and I seek the protection of Your Pleasure from Your Anger, and I seek protection in You from Yourself. Glorious is Your Countenance. I cannot enumerate Your Praises as You have praised Your-*

self.

The Messenger of Allah (sallallahu alayhi wasallam) said that 'Jibreel commanded me to recite this dua repeatedly in the sujud of Tahajjud Salah'.

5. Hazrat Ayesha (radhiyallahu anha) reports that Rasoolullah (sallallahu alayhi wasallam) said of the virtue of this night: "This is the fifteenth night of Sha'baan. Verily Almighty Allah turns His Special Attention to His servants on this night. He then forgives all those who seek forgiveness, and bestows Mercy on all those who seek Mercy. However, he leaves the people of enmity as they are."

6. Hazrat Abdullah bin Abbas (radhiyallahu anahuma) narrates that Almighty Allah casts His Special Gaze on the Holy Ka'bah once every year, and this is on the 15th of Sha'baan. When this happens then the hearts of the believers yearn for the Holy Ka'bah. (*Kanzul-Ummal*).

Hazrat Ali (radhiyallahu anahu) narrates that The Messenger of Allah (sallallahu alayhi wasallam) said: "When the fifteenth night of Sha'baan comes then offer ibadat on that night and fast during the day, for most certainly Allah comes down to the first heaven at sunset and announces: *Is there anyone seeking forgiveness, for I shall grant forgiveness. Is there anyone seeking rizq, for I shall provide rizq. Is there anyone in difficulty, for I shall alleviate that difficulty. Is there anyone who is in need, for I shall fulfill that need.* These announcements continue until the break of dawn."

From the above sayings of Rasoolullah (sallallahu alayhi wasallam) the following important points are learnt:

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Freedom Night

Fiqh

(Continued from page 6)

- On the 15th night of Sha'baan, when the entire ummat will be blessed with extensive forgiveness and mercy, nine unfortunate souls will be deprived of this benefit. These are, *the kaafier, the mushrik, one who disobeys parents, the alcoholic, one who breaks ties with family members, a man who wears his garments below his ankles, the robber, a woman who commits adultery or fornication, and one who has malice or hatred in his heart towards another Muslim.* For these people to be included in the sweeping mercy of Allah on this auspicious night, they must make sincere taubah and stop the sin that they are committing, restore relations with family members, seek forgiveness from their parents, make good relations that were damaged, and give back the rights of those from whom these rights were usurped. This is an indication of how evil these sins are. Furthermore, similar to the sin of wine is the consuming and/or smoking of

drugs, dagga, and other intoxicants. People who indulge in this evil habit will also be deprived of Allah's Special Mercy and Forgiveness, unless they repent and make a sincere effort to reform.

- Allah promises to make provisions for our Rizq on this night. What a great opportunity to secure this area of our lives. Today Muslims throughout the world face up to financial problems, loss of income, drop in earnings, poverty, hunger, etc. All these difficulties can be resolved by making sincere dua to Allah on this night, when He appeals to us to ask Him for our rizq. In order to achieve their income and alleviate money problems, Muslims are resorting to methods which are haraam, such as gambling in horse-racing, casinos, lotteries, etc., indulging in interest-related businesses, working at places which are haraam, and so forth. What need is there to adopt such drastic measures which endanger our Iemaan when we can secure our rizq

and income by making dua to Allah on these special nights. We therefore, appeal to all Muslims to utilize the valuable moments of Laylatul-Bara'at to earn the forgiveness and the sustenance of Allah.

- There is no special salaah to be made on the 15th night of Sha'baan nor is there any special congregation. Observe recitation of the Holy Quran, zikr of first and third kalimah, durood, istighfaar, nafl salaah (in no fixed amount), tahajjud salaah, and mainly, dua. Ask Allah for all your needs as well as dua for the rest of the Ummat.
- Endeavour to fast on the 15th of Sha'baan.
- It is also a sunnah act to visit the qabrastan (Muslim cemetery) on this night, to make dua for the dead.

May Allah assist us all in our preparations for the glorious month of Ramadaan, Aameen. ۞

FORGIVENESS

Advices from the Hadith

HYPOCRISY

& HUMILITY

TO FORGIVE ONLY INCREASES THE RESPECT OF A MAN, SO FORGIVE (OTHERS) ALLAH SHALL GRANT YOU HONOUR. AND HUMILITY ONLY INCREASES A MAN IN STATUS, SO BE HUMBLE, ALLAH SHALL ELEVATE YOU.

(SUYOOTI)

THE SIGNS OF A HYPOCRITE ARE THREE: WHEN HE SPEAKS HE LIES; WHEN HE IS GIVEN A TRUST, HE

MUDHARABAH & MUSHARAKAH *Finance*

1. Mudharabah and musharakah both are types of business partnerships. Mudharabah is profit-sharing. One person provides a capital in the form of goods or stock, while the other partner works with those goods to earn profit. This profit is shared on a mutually agreed basis. Mudharabah is thus, partnership in profits only. Musharakat, on the

other hand, is partnership in capital and profits. This entails investment from all partners, who then proceed to share the capital as well as profits earned on that capital. Here, too, percentage of profits is determined through mutual agreement. The following are the differences between the two. 📌

MUDHARABAH	MUSHARAKAH
Capital from one and work from another. The one who provides capital is the financier, and the one who works with that capital to earn profit is called the manager.	Capital from both sides. Both are termed partners and both have proportionate shares in the business. This is also called SHIRKAT
Sharing in profits only. The worker or manager owns nothing of the business or company. He is only entitled to a share in the profit.	Sharing in capital and profits. Each partner owns part of the business in proportion to the amount invested.
Losses are sustained by financier only But if manager was negligent and guilty of deliberate mismanagement then he is liable for losses	Losses shared between partners in proportion to their investment.
Capital must be in the form of goods or merchandise – not cash. *	Capital or investment must be in the form of cash.
The financier is not allowed to work in the business along with his manager	All partners are allowed to work together in the company
Mudharabah automatically dissolves upon the death of either party	Same applies to Shirkat
Debts are payable by manager (from the capital and profits)	All partners responsible for debts
* Note: It was stated above that the capital in a mudharabah has to be merchandise not cash. However, if one has only cash to invest, as most people do, then the cash must be used to purchase stock which will then form the capital of the mudharabah transaction. The manager can be made a wakeel or agent by the financier to purchase the stock with the condition that the moment that stock is bought it becomes the base capital of the mudharabah scheme.	

2. In Mudharabah there is one party who does the work only. This party is compensated for his/their work by receiving a fixed percentage of the profits; hence this party cannot earn a salary. However, in shirkat (musharakat) the party that works may earn a salary commensurate with the hours and amount of work done as any worker would earn. He/they will be paid from the business itself. Sometimes in a partnership of this nature one party works while the other is just a silent or sleeping party. Well, the

silent partner cannot take a wage because obviously he is not working so cannot be compensated. The salary earned by the working partner is over and above his/their percentage of profits. If both parties are working then they are entitled to salary based on the hours of work, as mentioned above, regardless of whether they invested equal money into the partnership or not. As mentioned earlier, the salary paid to working partners is not related to the size and proportion of their investment. 📌

Advice for Traders

O Association of traders! You have been entrusted with a burden that has destroyed former nations: weight and measure. (Bayhaqi)

Preparing for the Month of the Rooh

(Continued from page 1)

cept (the deeds of) one who appears before Allah with a sound heart.” Another verse in Surah Hajj says: *“Whosoever respects the salient features of Allah, then such respect is an act of the heart.”*

In Surah Qaaf, Almighty Allah states: *“Indeed, in this Quran there is advice for one who has a heart.....”* That is, one who allows the teachings and advice of the Quran to settle in his heart. Rasoolullah (sallallahu alayhi wasallam) once pointed to his heart and said: *“Taqwa lies herein”*

About the hypocrites, Allah Ta’ala says: *“In their hearts lie a disease”* When a woman speaks to a man, Allah commands that she should not speak with an attractive and alluring tone, *“lest the one in whose heart there is a sickness begins to desire”* (Surah Ahzaab)

From the above quotations it is quite evident that the heart features as the main spiritual organ from which good or bad stems. That is why in the field of Tasowwuf, great effort is placed on the reformation of the heart. In fact, the very subject matter of Tasowwuf is the spiritual qualities and evil traits found in our hearts.

We now enlist some serious spiritual maladies and ways of treating them. This will provide readers with a good platform from which to launch their spiritual preparations for Ramadaan, insha Allah. With the fifteenth of Sha’baan already here, we haven’t much time, but as the saying goes, rather late than not at all.

SPIRITUAL MALADY 1: The evil of gheebat is quite rife nowa-

days. Gheebat is to speak ill of, or mock at, or find fault with a Muslim brother or sister in his or her absence. The Holy Quran likens this evil to eating the flesh of one’s dead brother. That’s exactly where the word “backbiting” originates. It comes from the Quranic concept that one who makes gheebat has bitten a piece of his brother’s flesh.

THE CURE: **a)** Read up the punishment for gheebat and ponder over this; **b)** Think before saying anything about someone else, **c)** Make it a habit **not** to discuss others in your conversations, not even the good about them, for this so-called good discussion eventually leads to bad, **d)** Always ponder over your sins and faults. This is the best of all treatments for gheebat. It appears in one narration that, *“noble indeed is that person whose pre-occupation with his own faults makes him oblivious to the faults of others.”* **e)** Believe that if I hide the faults of another, Allah will hide my faults.

SPIRITUAL MALADY 2: SUSPICION AND SPYING: These are two more devastating evils that ruin our hearts and souls. Allah Ta’ala commands in Surah Hujaraat: *“O Believers! Abstain increasingly from suspicion for indeed some types of suspicion are sinful, and do not spy;*

One form of suspicion is that which comes to mind involuntarily. This is not sinful provided one immediately casts aside the bad thought about a fellow Muslim. For example, one sees a Muslim male in the company of a strange woman. The first thought that springs to mind is that this man is in the company of a non-mehram female, and perhaps is involved in

an illicit relation with her. This thought invades the mind and heart involuntarily. However, if the individual can successfully expel this thought from the mind immediately, then a sin has been averted. It is quite possible that the female he is with might be his wife or sister. If on the other hand, the bad thought is allowed to germinate and grow stronger, it then falls under the category of evil thought or suspicion. This is condemned by the Holy Quran. Rasoolullah (sallallahu alayhi wasallam) said: *He who thinks bad of his fellow Muslim, thinks bad of his Rabb (Allah)”*

At times suspecting a Muslim of something without valid proof leads to animosity and hatred. If one Muslim suspects another Muslim of trying to cause harm or loss, such a thought will fester in the mind until it is regarded almost a reality. Then the malice sets it. It takes just a few seconds and a lapse in mind control for the seed of animosity to be implanted in the heart. It is, therefore, absolutely essential to be on perpetual guard against evil thoughts. One wali of Allah says: *“I sat outside the door of my heart for forty years to ensure that no evil enters it.”* Indeed the Auliya of the Ummat have shown us the importance of protecting the mind and heart.

Spying on another Muslim is another despicable and mean act. Prying into another’s private life, reading the letters, notes, and diary of another, scrolling through the cell-phone of another; all these fall under the purview of spying in Islam. This is a cause of fitnah. The Messenger of Allah has said: *The Fitnah is (normally) dormant.*

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Preparing for the Month of the Rooh

May Allah curse the one who awakens it."

THE CURE: **a)** Develop respect for other Muslims; **b)** Inculcate good thoughts about others. Hold people in high regard; **c)** As mentioned earlier, focus on your own wrongs and deficiencies; **d)** When evil thoughts come to mind, brush them aside. **e)** Follow this advice of the Quran: **"Why do you not say, when hearing stories about other Muslims, that this is clear fabrication"** (Surah Noor)

SPIRITUAL MALADY 3: Pride, known in Arabic as Kibr or Takabbur. Pride is to consider oneself more superior than the other, and to look down upon the other. This is the most destructive of all spiritual ills. It destroyed Shaytaan and brought the downfall of Fir'oun. Qaroon, Hamaan, Shaddad, and many other famous kuffar. Pride stunts a man's thinking power and blocks his heart from the truth. Rasoolullah (Sallallahu alayhi wasallam) said: *Kibr is to reject the truth and to hold people in contempt*"

Because of pride, a man will stoop to the most ridiculous of levels to maintain his false image. A proud person is never liked or respected by people while one who is humble is everyone's favourite. Another hadith states: *"One who has even an atom's worth of pride in his heart, shall not enter Jannah."* The proud person never admits his mistakes, always argues with people, gets angry very quickly, doesn't take kindly to being rebuked or reprimanded, bears endless enmity for those who oppose him, and tramples on the feelings of others. These are the symptoms of pride. With a host of such evils, the disease of pride alone is enough to set a man on a perpetual path of spiritual abomination. Allah save our souls from such disaster.

THE CURE: **a)** Inculcate humility, the opposite of pride, by regarding yourself as the worst of Allah's creation and every other person as better than yourself; **b)** Consider your humble beginnings: a drop of dirty semen, then blood, then a lump of flesh, and so forth. Then think that at any given time

the stomach of man is always filled with najaasah. Man is a walking container of impurities. Can such a person boast and show-off? **c)** Contemplate the awesome power of Allah. He is the greatest. He is AL MUTAKABBIR—The Proud One. Pride is His domain, how dare I, a puny creature and a piece of nothing, attempt to venture into His Divine Domain. In the hadith it is mentioned that Allah says: **"Pride is My Shawl and Greatness is my Izaar; who attempts to wrest this from me, I shall break his back."**

Other calamitous spiritual illnesses include **jealousy, anger, lust, greed, materialism (love for worldly possessions), despairing of Allah's Help and Mercy, covetousness.** In future issues of our newsletter we will advise readers on how to cope with and treat these diseases. May Allah grant us the Blessings of Sha'baan and Ramadaan, and complete cure from all these spiritual sicknesses—aameen. ۞

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Mehr-e-Fatimi R5248.72

Minimum Dowry R104.97

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GLOSSARY OF Terms

Rooh = The Soul or Spirit

Talaaq = Divorce

Shaitaan = Devil, Satan

Haidh = Monthly menses

Ghusl = A bath

Surah = A chapter

A'maal = Deeds

Khatam = Completion

Satr = The section of the body between the navel and knee

Nikah = Marriage ۞